

A WELL-MERITED COMPLIMENT.

On Monday, August 21st, Mr. D. Cattanaeh and wife, well known in the Presbyterian circles of Eastern Ontario, left Laggan, Glengarry, after a residence of some fifty years, for Winnipeg, to join the members of their family in that place. On the morning of their departure, though early, a large company of friends from the surrounding country met at Laggan, and accompanied them to the station near Alexandria, from which, amid the farewells of worthy friends, they entered upon the long journey before them. Before leaving Laggan, the Rev. Mr. Ferguson, of Kirkhill, where Mr. Cattanaeh had been an elder for over thirty years, at the request of those present, read the following address:—

"D. Cattanaeh, Esq.

"DEAR AND RESPECTED SIR,—We, thy friends and neighbours, on this occasion of your leaving us, would embrace the opportunity of recording our feeling toward you, and that feeling is regret and sorrow at losing you, who in time past have been, in every sense of the word, a father and friend, a counsellor and adviser, a sympathiser in our troubles and a comforter in our bereavements. You have also been the fearless upholder of right against wrong, the bulwark of truth and righteousness, and the standard bearer and leader in every good work. You have ever and on all occasions been ready and willing to uphold the Cross of Christ, and to show, by example and precept, the way heavenward; and in all this you have been ably and judiciously assisted by your ever-to-be-remembered helpmate, who, in her own particular sphere, was ready at all times to minister to the wants of those around her, either temporal or spiritual, and of whom it may truthfully be said she was a mother in Israel, and has been, like yourself, ready to carry out the works of charity and mercy, and for these and other kindred duties will be sadly missed by those you leave behind. But what is our loss will be the gain of those nearest and dearest to yourselves, and we hope you and they will be long spared to enjoy each other's society. May health, peace, and happiness be yours in your new home! and when the shadows of evening are drawing around, may the sustaining power of Him whom you have at all times been ready to serve be near to support, cheer and sustain you in the final victory! Our parting here is only for a season, and may it be the sincere prayer of each of our hearts that we may all meet

"Where all is joy, peace and love,
Where parting is unknown;
When with delight we join the saints
Around the Saviour's throne."

(Signed by Rev. W. Ferguson and many others.)

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XL.

Oct. 1, 1882. } THE ANOINTING AT BETHANY. { Mark xiv. 1-11.

GOLDEN TEXT.—"She hath done what she could."—Mark 14: 8.

TIME.—This lesson is not in its chronological position. It took place on the Saturday (Sabbath) before the triumphal entry—Lesson v. of last quarter—and should have its place between Lessons iv. and v., except verses 1 and 2, which follow last lesson.

PLACE.—Vers. 1 and 2 in Jerusalem, vers. 3-11 in Bethany.

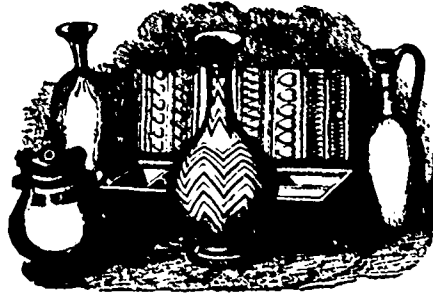
PARALLEL.—With vers. 1, 2, 10, 11; Matt. 26: 1-5, 14-16; Luke 22: 1-6, with vers. 3-9; Matt. 26: 6-13; John 12: 2-8.

Notes and Comments.—Ver. 1. "A few two days:" this was the morning of Wednesday. It is agreed that Christ rose again on a Sunday, that He was in the grave the whole of the preceding day, the Sabbath, and that He died on the Friday. The date is fixed by the best chronologists for the 15th Nisan, A.D. 30. "Chief priests—scribes—sought—night take Him—to death:" they had a meeting of the Sanhedrim in the house of Caiaphas—Matt. 26: 3-5, probably private. "Craft:" fearing to use open violence.

Ver. 2. "Not on feast day:" rather, not during the feast. "An uproar:" they feared the people. Only three days before, the coming of this Great Teacher into the city had been welcomed with the shoutings of the multitude and honours such as were accorded to a prince: in addition to this there were numbers who had come with Him from a distance, had been blessed by His power, and were doubtless warmly attached to His person.

Ver. 3. John places this anointing just after the arrival at Bethany, "six days before the passover," which appears the correct date. "House of Simon the leper:" no doubt one whom Jesus had healed, or he would have been unclean.

"A woman:" the loving Mary, sister of Martha. "An alabaster box:" REV. CRUSE: costly material, specially to



ALABASTER VASE.

hold the most precious oils and perfumes; they were made with long narrow necks which let the oil escape drop by drop; the real alabaster was easily broken. "Ointment:" John says "a pound." "Spikenard:" "nard" means gum; the meaning of the first half of the word is doubtful; it may be pure, so "pure gum" or liquid, or it may refer to the locality from which it was brought. "Costly:" ver. 5 says "three hundred pence." about fifty-five dollars—a large sum in those days. "Brake:" to prevent aught remaining in the vase. "On His head:" and His feet also—John 12: 3. The feet of honoured guests were washed, but this anointing would be the highest honour.

Ver. 4. "Some had indignation:" His disciples—Matt. 26: 8, one specially, Judas—John 12: 4; likely some of them joined in his complaint, for "censure infects like the plague." "Why was this waste:" just what the world says to-day of sacrifices for Christ. "The world!" alas, the spirit of Judas is too often seen in the Church. Nothing—nothing given for Christ's sake is wasted.

Ver. 5. For value see on ver. 3. "To the poor:" remember, it was a thief who said this—John 12: 6. It is not the successors of the miserable Judas who care for the poor, but of Mary of Bethany, who, loving Christ, love all beside.

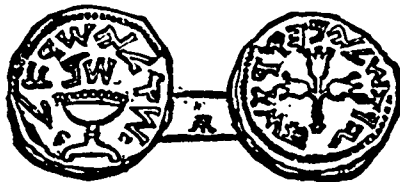
Ver. 6. "Let her alone; why trouble ye her:" they were troubling her tender soul by murmuring against her, and perhaps she was troubled and weeping at their remarks. "A good work:" they in their ignorance had misjudged her; they looked at her action from the stand-point of utility—what good did it do? Christ from the stand-point of motive—what prompted it? It was a noble, a beautiful work, for that is the idea. Love to Christ will find its expression in good, beautiful works.

Ver. 7. "Poor with you always:" so Deut. 15: 11. Ordinary benevolence is to be the habit of your lives; you will have plenty of opportunities, "do them good:" it is your duty. "Me—not always:" never again would there be the opportunity for a manifestation of love to my person.

Ver. 8. "Hath done what she could:" highest commendation this from the lips of Jesus. Happy those of whom he says this, like the poor widow—chap. 12: 44. "Anoint—to the burying:" was this a conscious intention? did she think of what was about to happen, and thus anticipate what she might not be able to perform when her dead Lord was in the hands of His enemies? So suppose Alford and others; we prefer to think that it was an unconscious prophecy, like the words of Caiaphas, John 11: 51, and that this impulse of humble love was elevated by the Saviour to the true stand-point of a divine inspiration.

Ver. 9. "Whosoever—a memorial of her:" wonderful promise! for eighteen hundred years it has been fulfilled, but never before will it have so grand a fulfilment as on that Sunday when the millions of teachers and scholars who use the International Series will be studying this simple story and learning the blessed truths it teaches. There is no memorial like simple acts of love to Christ.

Vers. 10, 11. From Mary to Judas—love to treachery! What a change! "He that was one:" lit. "the one;" the traitor among them. "Went:" he sought them, probably at the meeting in the house of Caiaphas. Luke says (chap. 22: 3) that "Satan entered into Judas." Christ rejected, Satan received! "They were glad:" of course they were; here was the sought-for opportunity, and coming from one of Christ's own disciples! The idea is that they not only felt, but showed their gladness. "Give him money:" Matthew tells us (chap. 26: 15), that he asked for the price of his treason, and they "covenanted with Him," or rather weighed him out "thirty pieces of silver," or shekels, value about fifty-five cents; so the whole reward was about \$16.50—a Jewish coin, on one side the olive branch, three flowers, the emblem of peace; on the other side the Caesar, the type of prayer, and the inscription "Jerusalem the holy."



A SHEKEL.

HINTS TO TEACHERS.

Cautions.—Do not confound this account, as some have done, of the anointing at Bethany, with that narrated by Luke as occurring in the house of Simon the Pharisee. It is at a different period in Christ's ministry; at a different place; by a different woman, and with different attending circumstances. The only similarity is in the name of the host. But that was a common name; there are no less than seven mentioned in the Gospels and Acts.

Topical Analysis.—(1) The conspiracy against Christ (vers. 1, 2, 10, 11). (2) The anointing at Bethany (vers. 3-9).

The first topic is a sad one—it shows the deep hatred of the human heart against all that is pure and good and lovely. Show how everything aggravated the wickedness of this conspiracy. Jesus had been the friend and benefactor of the people; His path was one of blessing; thousands rejoiced in the healing touch of the Great Physician; surely He should have the highest honours that these Jews could give. Then this was especially the time, the passover just at hand, when they professed to celebrate the great deliverance God had wrought for their nation by the hands of one whom their fathers would have stoned. Should not this have made them pause when a greater than Moses was in their midst? But we have to show that when hatred gets possession of a man's heart he will stop at no crime, not even the murder of the Son of God. About Judas, show how solemn are the lessons of his sin. He was a disciple; not merely one of the multitude who thronged Christ, or even believed on Him, but one of the chosen few to be with the Master, His closest friend. Then point out how highly privileged he was in consequence; some of Christ's teachings, the most tender and touching, were spoken to the twelve alone. Then he was a worker for Christ, a supernatural worker, for to him with the others was given the power to work miracles, to heal the sick, and to cast out devils. But all this availed nothing; for he had one passion, covetousness, and it grew so strong because he did not seek to check it, that at last it threw open the gates of his soul, and Satan entered in and took full possession. Then he betrayed his Master, an act to be followed by the agony of remorse—not true repentance, as the sequel showed, for he crowned his crimes by self-murder. Sin indulged became his master, and at last hurried him into eternity with his own life in his hands. We know not where the downward path of sin may end.

On the second topic you have *Love's offering*; it was a costly offering, yet, as Mary felt in her deep devotion, none too costly for Jesus. She did "what she could;" press that this is the measure of what God expects from us—just what we can, nothing unreasonable. Teach that it is not great acts for which God looks, but for the spirit in which every act should be performed; yet we should not grudge our best for Christ. And there is one gift for which He asks, and which He longs to receive more than any other—ourselves. Mary's heart was in the offering, and that gave to it a richer perfume. We should give our hearts to Jesus. There followed *Love's approval*. Some "had indignation;" to the sordid soul of Judas this act was waste. Not so the Master; He recognized the spirit that was in Mary, and He stamped her act with His divine approval; to her it was only the outpouring of a full heart, but He took the gift and transfigured it into a prophetic act. So, while no work should be done for the sake of the commendation, yet we may be sure that it will not want the blessed "Well done" from the lips of Him we love. But beyond this there is *Love's reward*. The commendation was great, but over this was the promise that wherever the Gospel was preached this was to be told as a memorial. Teach here how grandly disproportionate God's rewards are to anything that we can do. A vase of perfume poured on the head of Christ, and the doer of that simple act exalted to all time! A few brief years' service of God, resistance of temptation, doing good to others, of suffering it may be—then an eternity of blessedness! Truly no master pays as Jesus does. Teach further, that no act of love will go unrewarded; forgotten kindnesses are recorded in heaven, and at the last day many will be surprised and say, "Lord, when saw we Thee an hungered," etc.? This section is full of teachings, but the remarks are already too lengthy. Press these thoughts home, and pray that the consecration of Mary may be upon all your class.

Incidental Lessons.—On the first topic—That wickedness ever hates virtue, and would put it out of the world.

That the worst wickedness is sometimes practised at the most holy times.

That he only can be a devil to whom it has been possible to be an angel.

That Satan comes in when Christ is cast out.

That with Satan in the heart any crime is possible.

That sinners are glad when there is unfaithfulness among the servants of Jesus.

On the second topic—That we should do for Christ what love prompts us to do—give Him our best.

That memorials of affection are not waste.

The poor, now as then, a pretence for withholding from the Lord of the poor.

That no service for Christ will ever be forgotten.

That no monument is so lasting as acts of service for Him.

That the Gospel is to be preached throughout the whole world.

Main Lessons.—On love—Its source: John 15: 9; 1 John 4: 19. Its proof: John 14: 15; 1 John 3: 17; 4: 20; 2 John 8. Its power: Acts 21: 13; Phil. 3: 7. Known to Christ: 1 Cor. 8: 3; Luke 7: 47; John 21: 17. Not forgotten: Heb. 6; 10: nor unrewarded: Mark 9: 4; John 14: 21-23; 1 Tim. 4: 8; James. 1: 12.

THE veteran African missionary, Dr. Robert Moffat, is still in good health, though in his eighty-sixth year. He was compelled to leave London recently and go into the country, being overrun with callers, who taxed his strength too much for endurance.

THE Winnipeg "Free Press" protests against the vandalism, on the part of some people, said to be connected with the Canada Pacific Railway, in changing the name of Qu'Appelle into Capell. We entirely agree with our contemporary. If the name is an inconvenient one, let it be changed by all means; but if it is to be substantially maintained, let not its beauty and historic interest be destroyed by changing its spelling in this wretched manner.